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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THE RIDGEFIELD CONTROVERSY.

Controversies are becoming so much the order of the day, that we of necessity must distinguish them by their localities, and we therefore designate the one between Br. Hillyer and Rev. Mr. Selleck, "The Ridgefield Controversy," as above. The following is the commencement of Mr. Selleck's second letter and Br. H.'s reply. The length of the answer renders it necessary to divide it. It will be continued from week to week till completed.

CORRESPONDENCE.

Between Rev. CHARLES G. SELLECK, Pastor of the Presbyterian Church, Ridgefield, Conn. and Br. S. J. HILLYER, North-Salem, N. Y.

CONTINUED FROM NO. 20, PAGE 154.

Second Letter from Mr. Selleck.

Ridgefield, Conn. Feb. 13th, 1835.

SIR—Sooner than this I could not answer your letter for want of time. I now snatch a few moments from the pressure of other duties, to scribble a few words in reply. It will be the last that I shall write on the subject, at least in the way of controversy; as I dislike, and ever mean to shun, both controversy and Universalism. The one I know is contrary to my nature; the other, I have the most thorough satisfaction, is what the scriptures of inspiration do not teach. What I had previously written, would never have been addressed to you, had I questioned the source whence the pamphlet came. But still, of the truth of what I then said, I have the most solemn persuasion; and in this persuasion, your letter serves only to confirm me. Whatever cause of sport or of pain it may have furnished you or others, I shall not regret, in the day when the secrets of all hearts, and the eternal destinies of all men shall be revealed, that I wrote it. If you are right, I shall then be safe: if you are wrong, the event will show that I had reason to say what I did, and much more. You may call this a low conception; you and all know it is true.

(To be continued.)

Reply.

Feb. 28th, 1835.

DEAR SIR—Although it would have been more agreeable to my feelings, had your letters been couched in a different style, and had they exhibited a spirit more in accordance with candid and honorable discussion; yet I regret to learn that the one before me is your last. Truth has nothing to fear from examination, and it never shrinks from investigation. Believing as you professed in your former letter, that I am "blind," "intrenched behind fatal error," and

in imminent danger of endless ruin; and professing as you did, great love for my soul, was it unreasonable to expect that you would show yourself more the philanthropist, and continue your exertions to undeceive your fellow being?

That you mean to shun Universalism, is evident from the fact, that you totally neglect to reply to the scriptural arguments used in my letter, by which the truth of that doctrine is demonstrated. But that you dislike Universalism, admits of some doubt. Let us analyze this idea. We like that which we ardently desire. Do you desire the ultimate holiness and happiness of all men? Do you desire that Jesus will finish transgression, make an end of sin, and bring in everlasting righteousness? If so, your better feelings tell you that you like Universalism. Again; the devout christian prays for nothing which his holiest feelings dislike. Do you, in accordance with the apostolic injunction, pray for the salvation of all men? If so, you do not in your heart dislike Universalism. But should you answer the last question in the negative, I will ask, do you in the use of the comprehensive prayer composed by our Savior, say "thy will be done?" This, correctly answered, leads us to inquire, what is God's will? Paul can answer. After exhorting Timothy to pray for all men, he says, "For this is good and acceptable in the sight of God our Savior who will have all men to be saved and to come unto the knowledge of the truth." Therefore, in saying "thy will be done," is virtually to pray for the salvation of all men. And as you do not pray for that which you dislike, it is demonstrated that your most pious feelings like Universalism.

You say that you ever mean to shun Universalism. But in this you are no more confident than was Saul of Tarsus. He was as determined to avoid professing that doctrine "which is every where spoken against," and suffering that "reproach" which attends those who "trust in the living God who is the Savior of all men," as you are. But notwithstanding all his attachment to "the commandments of men," and all his opposition to the gospel of Christ, the all-powerful grace of God prevailed. Divine truth shown so luminously into his mind that his predilections for "the traditions of the elders" disappeared, and his soul became captivated with the gospel of peace and salvation. And although I have not much expectation of your immediately embracing "the faith which was once delivered unto the saints," yet I have full confidence, that in God's own good time, you will be made to "rejoice, with joy unspeakable and full of glory," in that system of divine grace which you now appear to be determined to shun.

The reason you offer for shunning Universalism is to me far from being satisfactory. Had you attended to the scriptural arguments advanced in my letter, and shown by correct rules of criticism that this sentiment cannot be sustained by them, there would have been more plausibility in your saying that the scriptures do not teach it. I will suggest for your consideration

the following query. Was not the principal reason of your shunning the doctrine obviously taught in those passages of scripture cited in my letter, founded in the fact, that you found it extremely difficult if not absolutely impossible to explain them in accordance with your views? But should you still persist in saying that the scriptures do not teach Universalism, I would ask your candid attention to the following argument. The Psalmist declares that "the Lord is good to all; and his tender mercies are over all his works." And God himself hath said by the Prophet Malachi, "I am the Lord, I change not." Out of these two declarations the following proposition naturally grows. The Lord is unchangeably good to all, and his tender mercies will remain eternally over all his works. Can you discover any affinity whatever between this proposition, and the doctrine of endless misery? If not, will you not join with me in saying that one or the other must be false? Can it be said in any sense whatever, that God is unchangeably good to a being who is an endless loser by his existence? Will you affirm that the tender mercies of God will eternally be extended to those creatures whose sufferings are to be without mitigation, and without end? If not, I ask, will you not admit that the scriptures teach Universalism?

How do you know that you shall not regret what you have written "in the day when the secrets of all hearts and the eternal destinies of all men shall be revealed"? Let me again call your attention to the oath of Jehovah. "I have sworn by myself, the word has gone out of my mouth, righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say in the Lord have I righteousness and strength, to him shall come and all that are incensed against him, shall be ashamed." Here, sir, is the doctrine of Universalism clearly and solemnly taught. And when you come to the knowledge of it, and it is as certain that you will, as it is sure that the oath of Omnipotence cannot fail, will you not then be ashamed that you have preached so many hard sermons against this great and holy truth? And will you not then regret that you have said so many harsh things against your Universalist brethren?

The "safe side," is on the side of God, truth and righteousness. None are "safe," nor in the possession of sublime happiness, until they are experimentally acquainted with the true character of God. Hence the injunction, "acquaint now thyself with him and be at peace." None are "safe" nor in the enjoyment of religion, till they come to the knowledge of the truth. And "there is no" safety, or "peace, to the wicked." But "all shall know the Lord," and "come unto the knowledge of the truth," and all possess righteousness and strength in him. All will then be "safe." But if every sinner deserves endless torment, if "all have sinned," and if God "will render to every man according to his deeds," when will the period arrive when even one of our race will be "safe"?

(To be continued.)

A WORD OF CAUTION TO NEW AND FEEBLE SOCIETIES.

New Societies are now springing into existence in all parts of our land; and we have many that are still feeble, and need nourishment to enable them to strengthen, live and flourish. Some, for the want of proper care and culture, have become feeble; some have always been weak and sickly; and others have suddenly sprung up and flourished for a time, and then drooped and died like neglected flowers in the shade. A few, after having been buried in negligence, long and deep, have experienced "the first resurrection," received new life and vigor.

The advancement of our cause in the religious world, depends very much upon the life and vigor of our Societies. Union is power and safety; zeal gives life and energy; perseverance ensures success. Therefore, wherever there are a few understanding, open and firm believers in the great salvation, if surrounding circumstances are favorable, they should form themselves into a society. Thus their scattered power will be concentrated; and, although it may still be called a feeble society, yet if its members possess an active and a becoming zeal, and are actuated by pure motives, and adopt judicious measures, and persevere in them, their success is certain.

We all know that injudicious management may, and has injured some societies, and caused the destruction of others, and thus our great and good cause has been retarded. And I think that a word of timely caution may save some new societies from becoming feeble, and revive some that are drooping. Therefore, I shall briefly point out some of the evils which have caused the destruction of some societies, and against which, all should guard themselves with the eye of vigilance.

In the first place, then, the members of every society should take special care that their zeal does not exceed their ability, lest it eat them up. "It is good to be zealously affected in a good cause." But however good our cause may be, still our zeal should be not only according to knowledge, but tempered with prudence, and seconded by judicious measures, and prompt and efficient action. The better the cause, the more judicious should be the measures we adopt to advance it, the more prudent should be our zeal, and the more promptly we should act.—Intemperate zeal does not give its possessor time to reason; and consequently it leads him to adopt unwise measures, and to act hastily and rashly; and thus he retards the cause he intends and desires to advance. But there is not so much to be feared from intemperate zeal in our cause, as there is from the lack of a warm, prudent and active zeal. For there is such a thing as not having enough zeal in the best of causes. Some depend almost entirely upon the goodness of their cause for success, and so neglect to adopt efficient measures to promote it.—This, I know, is an error of the head, and not of the heart. Nevertheless it is an error—an error into which too many Universalists have fallen—an error that has been a serious injury to many societies; nay, it has been the grand cause of the destruction of some. It is an error that has done much to retard the progress of our cause, and to bring many of its public advocates into disgrace, penury and distress; yea, it has caused the cold and cruel hand of poverty to be laid heavily upon them.

"Ours," say some, "is a good, a great, a glorious cause—it is the cause of truth, of humanity, and of God, and it must and will go on conquering and to conquer, until sin and error, bondage and oppression, misery and death shall be banished from the universe—until every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." And perhaps the tears of gratitude and joy will

glisten in their eyes while they make their feeling and comprehensive speech.

Thus they talk. But how do they act? Act! why they do not act at all. They have never once doubted that their cause would ride on prosperously without their assistance. They love to see the truth marching on, and pulling down the strong holds of error, but do not consider that they ought to do something to encourage and aid it.

A few firm and faithful friends to the cause of truth, resolve to employ a preacher to dispense the word of life to them; and their society is small and weak, or, perhaps, they have formed none, and they are few in number, but they must have preaching a part of the time at least. They make inquiry among their friends to ascertain what they are able to do. This one will give so much, and that one will pay a considerable sum, and indeed, there are thirty or forty who will give something. They finally conclude that they can have preaching a fourth part of the time—a teacher is engaged—he comes—they like him—things go on finely—this one and that one very unexpectedly attend; in short, their cause prospers beyond their most ardent expectations. Six or nine months passes away quickly and most delightfully. But the preacher is poor, and he calls upon one of the brethren for a little money. "Well," says his friend, "we must get our subscription filled up." "O!" says the preacher, "then you have not yet circulated your paper?" "No," says his friend, "not fully. I have been so very busy that I have not had time. And I expected that Br. A. would have done it before this time. But I will attend to it myself immediately. We have got on a few names, however, and I have no doubt that we shall get enough to pay all our expenses, and more too; for our cause is going ahead here very fast, I assure you, so that we have nothing to fear."

But what is the result? Why the luke-warm members learn that the society is in debt, and they have not yet signed the paper, and they absent themselves from the meeting lest they should have to pay the teacher something, which if paid at all, is done by a few; and these few become discouraged, and the society goes down. This has all been strictly verified in many instances. Whereas, all these evils might have been avoided by adopting judicious measures, and promptly executing them. There is nothing like doing things properly and in the right time. When and where this is done, every thing goes on prosperously, peaceably and joyfully. The minister preaches better—the singing sounds better, and every thing wears a bright and beautiful aspect.

It is impossible for a society that is in debt to grow and flourish. This debt causes some to leave, and others to stand aloof who would otherwise join it. If we do not act prudently and promptly, our societies cannot prosper; this is certain. Instead of employing a preacher first, we should first secure enough to pay him for his services. Yes, our subscriptions should always exceed the sum which we agree to pay out. If we raise \$125 by subscriptions, let us agree to pay out but \$100 for preaching and other expenses. In this way, we shall always be beforehand, and soon have a little fund; or if we choose to expend it, it will be very easy to do so when we get it. It will be far better for us to have \$25 in fund, than to be in debt that sum. The one will help us on, the other will pull us back, and be a yoke upon our necks. Let us urge no man to subscribe; for what a man does not voluntarily agree to do, he will not do promptly, if at all. It is a very light thing for some men to place a sum of money against their names; but no sooner is it called for, than it is magnified into a mountain, which they have not faith enough to remove. And so it always

stands against their names. A few such men will do much to pull down a society, but nothing to build it up. Let us not, then, be too anxious for numbers. Let us be contented to grow slowly, that we may surely grow. Let us remember that God works by means and that we are instruments in his hand to accomplish his benevolent designs. Let then, not only our hearts, but our hands be engaged. Let us cheerfully put them to the plough, and look not back until we have completed the work.—*Trumpet.*

FAITH.

The word faith is frequently used in the scriptures for faithfulness; it has this meaning when applied to the Deity, otherwise it implies *belief* or *trust*. Belief or trust must always be the result of evidence; no one can believe a doctrine true until something operates in some way on his mind as an evidence of the truth of it. We do not suppose that a person cannot *believe* a doctrine true until it is fairly proved to be so, he may receive that as evidence which in fact is *no evidence*; a man may give credit to great absurdities on account of their being related by those in whose knowledge and judgment he places implicit confidence, or by their being impressed upon the mind as facts when it is tender, and the judgment weak or scarcely existing. Children are very credulous, and impressions made in early life are lasting.

We should consider a man insane who would undertake to persuade us that a building was lately set on fire in consequence of a heavy shower of rain, or that the immense icebergs which float on the ocean were occasioned by the extreme heat of the atmosphere—yet a child who knew nothing of the nature of those things might have *faith* in such absurdities. And there are many—not only children but those who have arrived to years of maturity, and possessed of good natural abilities, credit equally as great absurdities, and which can be as easily proved such. Love cannot work any ill. God is love, and his love for his offspring was so great that he gave his only begotten Son to die for them, that they might be partakers of his holiness; and yet many profess to believe that this same good Being intends to make a portion of his intelligent creatures forever miserable. This appears to us equally as absurd as the case of the child above noticed. They believe God to be possessed of infinite love and then accede to a doctrine which attributes to him a character which is as distant from love, as cold is from heat. But say they *our faith* is, that God's love is sufficient to influence him to bestow his grace upon all mankind, could he do so, consistently with his justice. But does justice demand that which is contrary to love? If so, they both cannot be attributes of Deity; unite infinite power with infinite justice, and they will bring men to perfect obedience in the fulness of times. If it be a fact that Christ came to be the Savior of the world, then he who has come to the knowledge of the truth, he who fully believes in Christ, as much believes that the world by him will be saved, as that he himself will. It is very fashionable to intreat men to believe in Christ; but is it not useless to request unbelievers to believe in him as their Savior, when at the same time they are informed he is not their Savior? They will never believe in him, until they receive evidence to their satisfaction that he is in reality their Savior. If we inform men that Christ will be their implacable enemy unless they do something to merit his favor—if they have hope in salvation they must have faith in themselves. If they perform their part of the work—he will save them and not otherwise, their whole faith must be in themselves. *Self* is the hinge upon which the whole turns, and if that should prove too weak all is lost forever. This is a popular doctrine at the present day—even the Calvin-

ists preach it, their old doctrine was rather unpopular—it was too harsh—the age was rather in advance of them—they have now moulded it, at least, to outward appearance they have given it a thorough repair, but could their old master visit them he would denounce them as heretics, and bring their leaders to the stake for exercising the right of private judgment, as he did Servetus. Many respectable christians believe their good works will recommend them to the favor of Heaven, but we should as soon think of making a voyage to Europe on a millstone, as to suppose our good works will merit an eternity of happiness.

The apostle Paul was too well acquainted with his own weakness to put his trust therein. When he most realized his own frailty, he felt the greatest confidence in God, hence said he "when I am weak then am I strong." Peter once possessed great confidence in himself.—Doubtless if he had then thought his eternal welfare was dependant on his stability in this world he would have felt himself secure, but before the rising of another day's sun his fidelity was gone; he thrice denied his master. If after this he had been of the opinion that the faithfulness of his Master depended on his faithfulness, he would have been as the troubled sea when it cannot rest. When we have faith in God, we rejoice with joy unspeakable and full of glory. This is the effect of faith, it enables us to enter into rest—it brings a special salvation, it leads us to rejoice in the truth and to glory in the service of God. Some make the object of faith to be the effect; according to this plan believing a doctrine true makes it so. God is not our unchangeable friend unless we believe that he is. Faith cannot create its own object. Every truth necessary to be credited in order for one to be a believer in Christ must be proved true before it can be believed. Though a man's faith cannot alter that which he believes, yet it makes one thing true which was not before he believed, that is, he has that salvation above mentioned, by entering into the enjoyment of the truths which he believes. He has that hope which is as an anchor to the soul sure and steadfast.—*Christian Telescope.*

MUCH IN LITTLE.

Several of the important arguments in favor of Christianity, are very judiciously thrown together in the following extract. Such articles sometimes do more good than labored treatises.—*Trumpet.*

"The Bible is the word of God, being written by his direction, or it is a forgery. If it is a forgery, it was made by good men, or by bad men. If it is a forgery, it could not have been the work of good men. Good men do not tell lies; but it is written in that book, 'All scripture is given by inspiration of God.'—For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." If it is a forgery, then it was made by wicked men.

Let those who say that the Bible is the work of bad men, to serve their own wicked purposes, look into the book itself, and tell how such a book can be adapted to serve the purposes of wicked men. A book which condemns all dishonesty, and fraud, and hypocrisy; and teaches men to be honest and upright, even though they suffer for it; a book which requires us to do to others as we would they should do to us, and forbids us to seek revenge of those who injure us; which requires us to bear patiently every injury and insult, and to return good for evil unto all men; such a book cannot be the work of wicked men, to serve their own wicked purposes. Its enemies themselves must admit that a universal compliance with its precepts, would put an end to all wickedness, and promote the best happiness of mankind. Of all the

books which bad men have made, to serve their own wicked purposes, there is none like that, its enemies themselves being judges.

The argument from prophecy is a good one, with those who have sufficient knowledge of history to feel its force. But some men are so ignorant that they are incapable of being benefited much by it.

None but God can foretell future events. But the Old Testament does very particularly foretell many events, which have taken place exactly as they were foretold, long since the Old Testament was written. This proves that the Old Testament was from God. And the same is true of the New Testament. The argument from the miracles of Jesus Christ, and from his resurrection and ascension to heaven, is a conclusive one also.

It will not be denied by any man of the least acquaintance with the history of those times, that there were such men as the apostles; and that they steadfastly affirmed that they saw the miracles they record, and especially, that they saw and conversed with Jesus, after he had been crucified and buried; and that they saw him ascend towards heaven, till a cloud carried him out of their sight. Now, these men have told the truth, or they have not. If they have not told the truth, they were impostors who meant to deceive others, or they were themselves deceived. But they could not have been themselves deceived as to the miracles they affirm they saw, nor as to the fact of the resurrection and ascension of Jesus. The things they affirmed, then, were true, or they were deceivers. But if they were deceivers, they must have had some motive to act as they did. What motive could have induced them to sacrifice their goods, their liberty, and their lives, in affirming what they knew to be a falsehood, when they might have saved all by acknowledging the truth, and when, if they knew what they affirmed was false, they could have no hope of gaining anything by such affirmation? No sufficient motives can be assigned. To suppose men to do as they did, in such circumstances, and to lay down their lives, not in support of a falsehood which they believed to be true, but in support of what they knew to be false, would be more incredible than any of the miracles they record. No; they were not deceivers. They were honest men, and really saw what they say they did. And the facts, respecting the life, and death, and resurrection and ascension of Jesus, are true; and the gospel is true."

MUSINGS.

"While I mused the fire burned."

It is an alluring world. We are captivated by its ten thousand charms, and sigh and shudder as we think on our departure from it. The glittering baubles that attract our gaze, look brighter indeed as we approach them—and it is not till they have vanished that we realize their emptiness.

But are there not real joys on earth—pleasures that are worth possessing? There are—but they are mixed with bitterness. Peace is found here—but contention breaks its holy calm. Innocent mirth is here—but sadness is brooding over it. Youth in its loveliness and bloom is here—but old age and decrepitude follow. Riches, wealth and splendor abide here for a season—but suddenly they take to themselves wings and fly away. Virtue is here—but vice is lurking in ambush to destroy her. Life is here—but death is its sure successor.

Well, be it so; our musings end not here.—There is an existance where imperfection cannot come, where peace reigns, undisturbed by contention; joy without sadness; and youth forever smiling in perennial bloom. Riches are there, the durable riches of the kingdom of God.—Virtue is there, her name is perfect loveliness.

Life is there, the living principle of immortality, and death can never enter. Glory be to God! In the midst of all the darkness and woe, the strife and confusion of this lower world—yea, and in the midst of all the differences and sects into which christendom is divided, it is delightful to think of the order and harmony of heaven;

"Where no harsh tempest voice shall ever come,
To mar the joy of that our common home."

Who can tell the limits of the free spirit, soaring above the reach of mortal imperfection, and reigning in the more immediate presence of the Eternal! And the joys revealed to its wondering vision! And its extent in knowledge! and its capacity for enjoyment, where death is known no more, and life is ever new! Our musings fill us with a holy rapture; and earth looks more contracted than ever.

"I am going," said the dying Melancthon, "to leave a world disorganized, for a church and a world where every angel and every rank of angels stand in the very post where God has assigned them." And what is this but the way in which the will of our Father is done in heaven? Above the reach of ambition, selfishness, vanity and pride—where love can create no envy, and humility no scorn—where sects and divisions shall be lost in the one name of "him who died for us and rose again"—is light and truth, and order and peace! There "like the mighty rivers, which in their progress visit different tribes and various tongues, and at last unite their waters in the sea; so from every age of the world, and from every nation, and kindred, and tongue, and people, under heaven, there will at last be seen flowing together, and the various sects, and parties, and ranks, into which Christians have been divided, till they are lost in the ocean of infinite love."

Blissful anticipation! "While I muse, the fire burns." Is it delusion? Be it so! It is the delusion of the gospel of eternal righteousness and peace; the delusion of heaven! A delusion!—Father of lights!

"Draw me away from flesh and sense,
Thy sovereign word can draw me hence;
I would obey the VOICE DIVINE,
And all inferior joys resign!"

Star in the East.

Original.

REPLY TO S. R. S.

I as much disagree with S. R. S. in the conclusions at which he arrives in his expositions of the texts to which he adverts, as he does from mine. I cannot see in his arguments any proof that the judgment seat of Christ is in a future state. I must, however, decline stating my reasons as I am decidedly unwilling to enter the lists of controversy. Br. S. R. S. may be assured that in the expression which I made use of, I had not the remotest idea of intimating that either himself or any other believer in the Restoration, would wish to deprive me of the privilege of private judgment. The particular object of that paragraph was to state, that I wished to entertain my peculiar views, without making them a subject of controversy. Where no offence was intended on my part I hope that none will be taken on his. In closing these communications, I cannot more emphatically express my determination than by repeating the exceptionable paragraph—"I have never labored the point of no future misery nor do I intend it. While the universal holiness and happiness of man is eventually secured, I have no subject of controversy, in the difference of opinion which may be found to exist as to the time when and to the manner how, this desirable result is to be accomplished. Allowing my brethren of the Restorationist faith the indulgence of their peculiar views, I request the same privilege for myself."

C. F. L. F.

TALES OF THE PRISON. Sugar-house in Liberty-street.

Among the many who visited this building thirty-years ago, I one day observed a tall, thin, but rather respectable looking gentleman; he wore a cocked-hat, (an article not quite discarded in those days,) a few dozen of hairs that were left behind, were gathered together and tied with a piece of black ribbon; he wore no powder, as he did not need it, his head being whitened by the snows of sixty winters; there hung on his arm, not a badge, a cane, nor a dagger, but a handsome young woman, who, I learned from him, was his daughter, whom he had brought with him two hundred miles to view the scene of her father's sufferings; he walked erect, and still carried about him something of the military air. Finding he was a stranger, I asked him in, and before we parted, I heard

The history of the Prisoner.

"When the Americans," said he, "had possession of *Fort Washington*, on the North river, which was the only post they held at that time on York Island, I belonged to a company of light infantry stationed there on duty. The American army having retreated from New York, Sir William Howe determined to avail himself of the opportunity, and reduce that garrison to the subjection of the British. Our detachment at that time began to be in want of provisions, and as General Washington was at Fort Lee, it was a difficult matter to supply ourselves from a distance, without running the hazard of interception from the enemy. There lived on the northern turnpike, within a mile of our post, a Mr. I. D., who kept a store well stocked with provisions and groceries. This man contrived to keep himself neutral, sold to both armies, but was suspected of favoring the British by giving them information, etc. Some of our officers determined to satisfy themselves on this point, and if they found their suspicions just, they thought it would be no harm to make a prize of his stores, especially as the troops had need of them. From prisoners, and from clothes stripped from the slain, we had always a supply of British uniforms for officers and privates; accordingly, three of our officers put on the red coats, walked to friend B.'s, where they soon found that the color of their cloth was a passport to his best affections, and to his best wines. As the glass went round, his loyal ideas began to shoot forth in loyal toasts. Our officers being now sure of their man, I made one of a party who went with wagons, and every thing necessary to ease him of his stores on the following evening. That matters might go on quietly, we put on our English uniforms. Arriving at the house, we informed Mr. B. that the army were in need of all his stores, but had no time to wait for making an inventory, being afraid, should they lose time, they might be intercepted by the Americans, but to make out his bill from memory, and carry it to the British commissary at New-York; the landlord looked rather serious and thoughtful at this wholesale mode of doing business, but, as we were already loading our wagons, he found remonstrance would be in vain. In less than an hour, his whole stock of eatables and drinkables, was on the road to Fort Washington. By the direction we took, he must have suspected the trick, and alarmed the outposts of the British army; for in fifteen minutes we heard the sound of their horses' hoofs thundering along behind us, but they were too late, we got in safe. However, he got his revenge ere long, for in three days thereafter, our fortress was stormed by General Kniphausen on the north, by General Matthews, aided by Lord Cornwallis, on the east, together with Lords Percy and Sterling on the south; so fierce and successful was the attack, that twenty seven hundred of us were taken prisoners, and a number with myself were marched off to New-York, to take our board and lodging at the Crown-

street, (Liberty-st) sugar-house. It would require a more eloquent tongue than mine to describe my residence in this filthy prison; it was like the soul inhabiting a putrified body. I made a number of attempts to escape, but always failed. I began to resign myself to despair; a fever set in, and I came very near being carried off its victim. I became acquainted with an amiable young man, the wretchedness of whose lot tended to alleviate my own; he was brave, intelligent and kind; many a long and weary night he sat by the side of my bed of straw, consoling my sorrows, and beguiling the dreary hours with his interesting history. He was the only child of his wealthy and doating parents, had received a liberal education, but in spite of their cries and tears, he flew to the help of his country against the mighty. He had never heard from his parents since the day he left the roof under which he was born; they lay very near to his heart, but there was one whose image was deeply engraven as with the point of a diamond there; he, too, had the fever in his turn. As much as my feeble frame would permit, I paid back to him my debt of gratitude. 'My friend,' he would say, 'if you survive this deadly hole, promise me you will go to the town of H—, tell my parents and my dear Eliza I perished here a captive, breathing the most fervent prayers for their happiness.' I tried to cheer him by hope, as feeble as it was. 'Tell me not,' he would add, 'of the hopes of re-union; there is only one world where the ties of affection will never break, and there, through the merits of Him who died to save, I hope to meet them.— This prison we now inhabit, is one of the strongest arguments for such a state, or the being who made us would be unjust to his creatures.'

"One evening, as we were standing inhaling the air at one of the narrow windows, we espied a young woman imploring admission from one of the sentinels; her head was covered, and her face hid by a mantle. She entered this dreary abode, like an angel among the dead, and flew to the arms of her recognising lover, all pale and altered as she was; she told him she received his letter, and informed his parents of its contents, but not knowing how to return an answer with safety, she had travelled through perils by land and perils by water, to see her Henry.— The scene was affecting in the extreme, and while they wept in each other's arms, the prisoners within, and even the iron-hearted Hessian by the door, were caught by the infection.

"This same Hessian sentinel had been in the habit of serving out our rations for some months past, and from long intimacy with the prisoners, was almost considered a friend. Eliza, who made her home with a relation in the city, was daily admitted by the management of this kind hearted man. The little nourishing notions she brought in her pockets, (for in these days the wife of the governor wore pockets,) but I thought the light of her countenance had as good an effect; between them, however, he recovered as by miracle; his parents also arrived, but were not admitted. In a few days after, by means of some of their gold and the good feelings of our Hessian friend, a plan was concerted. His turn of duty was from twelve till two the night following, the door was shut, locked and unlocked twice, (the signal,) Henry and I breathed the night air, crept on hands and knees along the back wall of the Dutch church, met Henry's parents and Eliza by the Scotch church in Cedar-street. As quick as thought, we were on board of a boat with two men and four oars on the North river; Henry pulled for love, I for life and liberty, the men for a purse, so in thirty minutes from leaving the sugar-house, we stood on Jersey shore. In less than a month, Eliza was rewarded for all her trials, with the heart and hand of her Henry; they yet live near Elizabeth-town, comfortable and happy, in the midst of a

numerous family. I spent a day and night at their house last week, counting over our sorrows and joys."

Thus the prisoner concluded, by adding, that he himself now enjoyed a full share of earthly blessings, and a heart to feel thankful for them all. Yours,

TODD.
New-York Mirror.

WHAT IS LIFE?

O WHAT is life? a journey through
A lowly vale of tears;
'Tis but a source of grief and wo,
Beset with grief and fears.

And is it so? Does fortune frown on every side? Is there more pain and suffering, than joy and comfort? Are there so few comforts here that we desire to quit, before the appointed hour arrives? Ah no. There are many comforts here—I must say:

This world has many charms for me;
There's bliss substantial here,
In the pure service of that God,
Whom Christians all revere.

And though my waiting soul now pants for those realms of endless day, where the great first cause of all sits enthroned in cloudless light and glory, yet the many pleasing things which grow all around me, bid me wait with patience all the days of my appointed time, until my change come. In view of the bounties of an indulgent Providence, by which I am continued in the possession and enjoyment of life, I am compelled to call upon my powers of soul and body to praise God's holy name. Yes—

Rise up my soul, break forth in praise,
And all God's love rehearse;
To him the song of triumph raise,
Who built the universe.

Around his throne his angels bright,
Now chaunt their glorious lay,
In cloudless realms of clearest light,
Where reigns eternal day.

Yes, I will regard life as a blessing, notwithstanding its troubles and perplexities, and patiently wait all God's appointed time, until my change comes.—*Uniter and Ladies' Repos.*

HE WILL DESTROY DEATH.

What a blessed assurance is that to the devoted believer in Jesus, which declares death to be forever destroyed—yea, "swallowed up in victory"! Are these assurances given us in the scriptures? They are; and we have only to consult such passages as Isa. xxv, 8; 1 Cor. xv, 26; Heb. ii, 14, 15, and others, to be made positive on this momentous subject.

Who, then, can be so far lost in the mazes of system as to declare in the face of these sublime declarations that death shall still exist—yea, that ETERNAL DEATH shall remain for a portion of God's children, after the grand event of the resurrection? Christian believer! receive not such testimony! 'Tis false, erroneous, delusive! Thy Savior hath conquered the power of the king of terrors! He hath entered his gloomy kingdom, prostrated his dominion—and hath come forth again, "having obtained ETERNAL REDEMPTION for us." He will destroy death!

The Lord shall wipe away all tears
From every weeping eye—
And pains, and groans, and griefs and fears,
And Death itself shall die.

Glorious assurance! Heavenly declaration! "Thanks be to God who giveth us the victory through our Lord Jesus Christ!"—*Star in the East.*

To be contented with our lot and thankful for the blessings we receive from a benevolent God, enhances our happiness as well as our virtue.

Our heavenly Father supplies us with innumerable materials for happiness which we ungratefully manufacture into discontent and uneasiness.

MESSENGER & UNIVERSALIST.

SATURDAY, MARCH 21, 1835.

GREENWICH CHURCH.

Subject for Sunday, (to-morrow) Evening, *Parable of the Rich Man and Lazarus*, Luke xvi, 19—31.

PHILAD. YOUNG MEN'S INSTITUTE.

We cheerfully comply with the request implied in the second resolve below, of the *Philadelphia Young Men's Universalist Institute*, to publish the Address of Br. Le FEVRE, recently delivered before them. We have thought it best to copy the communication of the Committee, asking its insertion, entire. The warm terms in which the request is presented must be gratifying to the author.

Philadelphia, March 3d, 1835.

Resolved, unanimously, That the hearty thanks of the Young Men's Universalist Institute be tendered to Br. C. F. LE FEVRE, for his appropriate and eloquent Address delivered before the Institute, on Thursday evening, Feb. 26th, 1835.

Resolved, That BRS. GEO. H. McCULLY, WM. H. STRICKLAND and SAMUEL MOSES, be a Committee to communicate the preceding Resolution to Br. C. F. LE FEVRE, and request of him a copy of his Address for publication in the "Messenger and Universalist."

Extract from the Minutes.

DEAR BROTHER—We are much gratified in being appointed as the Committee to tender you the thanks of the Institute, for your appropriate and eloquent Address. Sincerely we hope that your instructions and encouragements may long be gratefully remembered and practically regarded. And as a mean of diffusing still more widely the influence of your labors in our behalf, we respectfully request you to furnish us a copy of your Address for publication. A compliance on your part will increase the weighty obligations under which we find ourselves already placed by your cheerful acquiescence in our former request. Accept, dear brother, our best wishes for your continued health and usefulness, and may you long be permitted to proclaim the glorious Gospel of Life and Immortality to your respected congregation and brethren at large, we trusting also, that ere long, you may be enabled to favor us with your presence and unite with us again in the duties of the sanctuary.

GEO. H. McCULLY,
WM. H. STRICKLAND,
SAMUEL MOSES.

Rev. C. F. LE FEVRE.

ADDRESS, &c.

GENTLEMEN—It having been suggested to me that an "Address" to the Young Men's Universalist Institute would be acceptable, I feel happy in complying with the wish thus expressed. I congratulate you on the formation of an Institute devoted to such a laudable object as the investigation of religious truth and it cannot but be highly instructive and beneficial. Permit me to direct your attention to some of the important benefits which must inevitably flow from it, and then urge on your consideration the propriety of perseverance.

It is a very common remark with those who appropriate to themselves the title of *liberal*, that any thing connected with religious doctrines or metaphysical research is so much labor lost, and that time devoted to such purposes, is to say the least, misapplied. The argument stated more at large would establish the following sentiment, "That as the practice of morality is the only thing that can benefit mankind, any inquiry on those doctrinal points, which border on metaphysics, is leaving the plain path of reality to wander in the inextricable labyrinths of speculation and uncertainty." This at first sight appears very plausible and thousands in this country have adopted the sentiment, without taking the pains to examine the stability of its foundation. The famous couplet of the poet, with which no doubt you are all familiar,

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right,"

has been received by many as the sum and substance of all theological knowledge. I respect the sentiment conveyed in that forcible distich as much as the warmest admirer of Pope could require, but my knowledge of men, derived from the wisdom of past ages and of the present

time, imperfect and limited as it is, suggests to my mind the inquiry, whether a virtuous and right course of life can exist with an erroneous faith or false religious principles? To examine this question candidly and fairly will be the chief business of my present address, and if I succeed in establishing the position that the happiness and moral welfare of mankind are identified with their religious opinions, it will of necessity follow that your "labor is not in vain" in the investigation of such subjects, and the importance of them merits your persevering attention. In managing this inquiry, it will be my business to consider the actual condition and state of the human mind—my appeals will be to absolute facts, and I shall rely on them as the groundwork of my hypothesis.

I lay it down as an undeniable fact that man is a religious being, by which I mean that he has devotional feelings, and pays homage to a Being, whom he considers superior to himself, and who superintends and directs the vast fabric of the world and decides the destinies of his creatures. I have avoided the term of *naturally* a religious being, because that might admit of some dispute. The new school of sceptical philosophy disputes the position of man possessing any natural or inherent disposition of a religious tendency. They rather indulge the idea that the whole structure of religious feeling which is so prominently developed, is the mere work of education. It is, however, somewhat remarkable, and it has never been satisfactorily accounted for, why all men, in all nations and at all periods, however different they have been in their habits, manners, thoughts and actions, have all bowed before a superintending power. It is, I repeat somewhat singular that this feeling has been as prominent and general, as the physical appetite for food and drink. If it be not an innate principle, it is passing strange that all nations, in all ages, should have agreed on one point of education. Another more formidable difficulty presents itself in solving the inquiry when this *educational prejudice* first commenced its existence. We are not willing to take the simple assertion that it was originally but the vagary of imagination and the creature of ignorance, for to believe that this rambling imagination and ignorance should have universally conducted to the same result, is more difficult to conceive than that it is a part of our mental nature, and therefore demands a larger share of *credulity* to receive it as such. I shall not however agitate this question now because it makes no difference either to the argument or the inferences which I shall deduce therefrom. I shall then have no controversy with the sceptic on the question *how* man has become a religious Being. I only argue from the fact that he is such, and I must take the world as I find it. In introducing the word *sceptic*, I wish to be understood that I do not use it as a term of reproach but of distinction. As experience has taught me that belief is by no means voluntary, I cannot find it either in my heart or my creed to speak disparagingly of any man on account of his sentiments. They are *his* and not *mine*, and "to his own master he standeth or falleth."

I waive then the position that man is *naturally* a religious being and am content to consider him *educationally* as such. The question does not recur with less force, which ever hypothesis we think proper to adopt, "do the views of the character and attributes which we form of Deity, exert no influence on our happiness or morals." If I should answer in the negative, I should contradict the united experience of all nations and all ages. It has been always manifest that the actions of men are influenced by their religious faith. A sanguinary creed will produce a sanguinary and cruel disposition. The Hindoo woman who immolates herself on the funeral pile of her deceased husband, clasping his

cold and lifeless corpse on the bed of fire—the Gentoo who descends alive into the same tomb, the living with the dead—the Egyptian mother who listens unappalled to the last faint shriek of her dying child as he falls into the jaws of the devouring crocodile, are only carrying into practice the principles of their religious faith. They consider these inhuman sacrifices as propitiatory in the sight of the being whom they worship. They naturally have as little disposition to be burnt or buried alive or to devote their children to the same fate as their more enlightened brethren of the human race, but religious prejudice is even stronger than death. Under its influence every thing else holds a subordinate rank. It issues its imperative edicts and its trembling subjects obey, though it requires the very life blood to be poured out on its unhallowed altars. He then who worships a cruel and vindictive Being as his God, may naturally be supposed to exhibit in a greater or a less degree according to the strength of his religious faith and his devotion to its interests, the same features in his own character. That such has ever been the case, all history abundantly testifies, and to the present hour, when the life, liberty and property of the subject, are not protected by the arm of the civil power, "the heretic" is still in danger of the stake and the dungeon.—And it is to the purpose for me to remark with emphasis, that these dreadful cruelties and atrocities are always defended on the ground of religion. They are the natural and legitimate results of the worship of a sanguinary and revengeful Deity. They are even supposed meritorious evidences of their soundness in the faith.

The celebrated instance of the great Genevan Reformer, John Calvin, signing the death warrant of his heretical opponent Servetus, has been so often cited that I forbear to dwell upon it. I feel no disposition to "haul him over the coals again." The moral however will always remain of the same force and cannot be too often reiterated—that Calvin was putting his *faith* into practice—doing in a small way what his God would do on a larger scale. I shall not dwell any longer on a point so obvious. I consider the fact fairly established by the testimony of all history, that a sanguinary creed has produced consequences in unison with its character. If then it be admitted that man as he actually exists, is a devotional and religious being without agitating the question by what process he has become so, it is a matter of importance to the moral welfare of man that he entertains ennobling views of the Deity he worships. As that will be the *standard* of his faith, so also will it be the *rule* of his practice.

We have now substantiated one fact that the moral welfare of man is intimately connected with his religion. I lay down another proposition equally important and which, I conceive may be as plainly demonstrated by actual facts. It is this—that the happiness, no less than the moral welfare of mankind, is dependent on their religious faith. In discussing this point I shall as in the former instance be guided by facts. I wish not to amuse you by speculations, but to direct your attention to realities. There are two properties of the human mind which cannot be separated from it—these are *retrospection* and *anticipation*. The one is just as much a part of the mental constitution as the other. We can no more avoid looking forward to the future, than we can looking back upon the past, whether that future is to terminate in the dark pit of annihilation or an eternal night, or whether it is to be lighted up with the flames fed by the unconsumed bodies of myriads of undying victims, or lastly whether it is to eventuate in the purification and consequent happiness of a moral and intellectual universe—these are questions of such moment as to commend themselves to the attention of every rational and reflecting mind.—

Stoicism and indifference is out of the question and every man must make up his mind to adopt one of these systems—annihilation, a life of misery, or one of happiness. It is worse than mockery to tell us that since we *know* nothing on this subject it is useless to look at it. We cannot help it. You might as well stand upon the margin of the ocean, and as the tide was pouring in, billow upon billow, exclaim, “thus far shalt thou come and no farther, and here shall thy proud waves be stayed,” as to limit the active mind of man and forbid it to “expatiate on a life to come.” Till you can neutralize one of the strongest and preponderating ingredients of the human mind, it is in vain to expect that it will not anticipate the future.

The inquiry now very fairly suggests itself, Is it not absolutely necessary for our happiness, that we should have some settled opinion on this subject? No one can deny this, and if they felt so disposed, the intense and thrilling anxiety with which the future is anticipated, more especially as the taper of life is burning low in the socket, is a sufficient evidence that to them it is a matter of deep and vital interest. I need not harrow up your souls, by painting the scenes of despair that have accompanied the closing hours of those wretched beings, who educated in the belief that God was, to at least a *portion* of his sinning and frail creatures, a Being of fury and unrelenting hatred, have dreaded to meet the benevolent parent of the Universe more than they would to be cast into a den of lions. I need not picture to you the utter desolation, the unspeakable wretchedness of that fond parent's bosom whose wayward child, prematurely cut off, has been consigned to the silent tomb, but whose undying spirit is conscientiously believed to be the companion of grim demons and howling devils in the sulphurous flames of the infernal pit. These are such every day occurrences that you may select your own examples; but if *facts*, do not beguile our understandings, they all testify to the truth of the proposition—that correct religious views are indispensably necessary to our actual happiness here.

I trust that I have fairly established the positions which I took—that the moral welfare and happiness of man are identified with his religious faith. That you have undertaken to discuss such matters among yourselves cannot fail of being beneficial, if the point is conceded that the moral welfare and happiness of yourselves and others is an object worthy of your consideration. Presuming that this will not be disputed, I proceed to urge the propriety and importance of perseverance.

Every honorable means of promoting a cause, the influence of which has a good and happy tendency, should be persevered in on the ground of *Philanthropy*. Every man possessed of the feelings of humanity cannot be insensible either to the happiness or moral condition of his fellow beings. If a Philanthropist should find himself among a people who were forging chains to bind down in a dungeon that portion of the community who were too weak to defend themselves, he would feel it a duty to expostulate with them and by all possible honorable means cause the abolition of so barbarous a custom. The most suitable method to adopt would be a subject for consideration and he would consequently put in requisition all his mental resources; but as to the propriety of the measure itself, there could be no hesitation on his part in immediately proceeding with the work. I consider the state of the Christian world as presenting a case parallel to that just cited. Christianity was instituted for the moral welfare and happiness of mankind. It has been perverted from its legitimate influence, and has filled the mind with misery, terror and alarm, while it has hardened the heart and deadened the tender sensibilities of nature.—That thousands at this moment are groaning in

torment in view of the miseries that await either themselves or others no one can deny, and if we examine the rancour, animosity, ill-will and legal persecution which its professors manifest towards those who bow at another altar than that on which they burn their sacrifice, candor will compel us to admit, that there is no want of charity in these remarks. Thus are the chains forged and they are not the less to be dreaded because their grasp is on the mind instead of the limbs.

Another feature of resemblance is found in the fact that these chains are placed on those least able to defend themselves. The man of strong mind and vigorous constitution of every denomination, is but little affected by the profession of the creed to which he has subscribed his name. He pursues his avocations as cheerfully and indifferent as if he had never heard of a yawning gulph in which *perhaps* himself and certainly some of his cherished friends must pass any eternity of woe. Is the man a hypocrite? I would not say so. But he does not suffer the blackness of darkness wound around his creed to obscure the brightness of the present hour. But this is not the case with others. The timid, the weak, the sick, and a large proportion of that amiable part of our species, who demand from us all the care and attention that we can bestow, oh! how they wither under the influence of these baneful and tormenting doctrines! They cannot rend assunder the galling chains that bind down their spirits in the dark dungeons of despair. If then you succeed in only one instance of emancipating the mind from such fetters you will have accomplished a great and good work.

Your persevering exertions are demanded in view of the station you occupy. You are young men, and it is of the first importance that you should examine for yourselves, before the force of education shall—

“Slip the collar on, and snap the lock.”

It is a difficult matter when education and prejudice has done its work to undo the labor of years. You can scarcely transplant an old tree and expect it to flourish. But now is the period for you to examine for yourselves before you commit yourselves, it is with you “the acceptable time and the day of your spiritual salvation.” May you improve this favorable period, and if you duly improve it, you will have little to fear from the sophistry of the crafty and the wits of the ambitious and unprincipled. I beg to assure you of my best wishes for your intellectual growth and establishment in the cause of truth.

THEOLOGICAL DISCUSSION.

[From the Philadelphian of March 5, 1835.]

To Mr. Abel C. Thomas.—Letter 16.

Philadelphia, March. 5, 1835.

Dear Sir—I have now published your last letter, which I believe is one more on your side of the controversy than on my own. I shall here desist from all further regular correspondence, because I expect soon to start for a journey of two months at the least, and all my time before my departure will be required in preparation. Your letters in the Philadelphian are sufficient to show my readers what is the present scheme of Universal salvation, and what are the chief arguments by which it is supported: my letters, published in many of your papers, (to the editors of which I make my respectful acknowledgements,) will show all who read them the principal scriptural arguments which are adduced in proof that some of the human family will be punished with everlasting destruction from the presence of the Lord and the glory of his power.

On the score of politeness you have the advantage of me, for you very complaisantly feel confident that I am sure of reaching heaven:

you are satisfied also of the final salvation of all whom you style partialists; while I am compelled to say, that I have personally known but a very few Universalists who were persons of good moral character; and I verily believe there is no device of the devil so well calculated to blind men to their ruin, and harden them against all the admonitions of heavenly wisdom, as your scheme of universal holiness and happiness, resulting merely from the resurrection of the dead to a state of immortal existence.

That our discussion should thus close, without any unfriendly personal litigation, is to me a matter of satisfaction.

I pray you to flee from the wrath to come, while you beg me to be assured of everlasting bliss beyond the resurrection.

Yours respectfully,
EZRA STILES ELY.

To Mr. Ezra Stiles Ely.—Letter 16.

Philadelphia, March 13, 1835.

Dear Sir—I find on examination that as many letters of argumentation have appeared on your side of the controversy as on mine. Your last, and it would seem final, communication is not of a controversial character, yet it demands a reply—to the publication of which I think I am entitled. I desire to assure you, however, that I care little about having the last word, so long as I can be satisfied, as I am at present, that I have had the last argument.

I regret exceedingly that you have determined to “desist from all further regular correspondence.” I have enjoyed not a little satisfaction in knowing that the readers of *The Philadelphian* were in a fair way of becoming measurably acquainted with the doctrine of Universalism. I have even been sometimes encouraged to hope that my learned and respected correspondent would himself be brought to a knowledge of the truth, and become an advocate of the faith he has vainly attempted to destroy. And my regret in being certified that the discussion on your part is closed, is increased by the consideration, that neither you nor your readers have yet had more than a glimpse of the scriptural arguments in proof of the final holiness and happiness of all mankind. The few passages by me introduced and commented upon in this discussion, were only specimens of the precious testimonies of Holy Writ. The treasury is full. The riches of Christ are unsearchable. Most fervently do I desire to direct your attention to the height, and length, and depth, and breadth of the love of Christ which passeth knowledge, that you might be filled with all the fullness of God!

It appears to me that your contemplated absence of two months is not a sufficient excuse for discontinuing the discussion in its present condition. In endeavoring to establish the doctrine of endless punishment, you have cited a multitude of passages; and to your arguments thereupon I have given respectful and serious attention. And it does not seem to comport with received ideas of equity between man and man, that I should be debarred the privilege (not to say the right) of appearing in the columns of *The Philadelphian* in proclamation and defence of Universalism. Besides: your rejoinders would be faithfully and punctually copied into nine or ten Universalist papers, and in this way you would be more likely than in any other to reach the numerous believers of the doctrine, and peradventure deliver some of them from what you consider a most ruinous “device of the devil.” You could not ask, you cannot conceive, a more favorable opportunity than is here presented, for exposing the falsity and the blinding and hardening influence of Universalism. Were you to receive information that an island had been discovered, the thousands of whose inhabitants were going headlong to perdition, you would be among the first to present their deplorable case to the friends of missions. And were you to be assured that those inhabitants were not only willing but desirous to listen to the Gospel testimony as you understand it, you would insist upon the immediate selection of a suitable missionary. And yet, when thirty thousand Universalists are anxious to hear what you have to say on the passages I might cite in proof of the ultimate reconciliation of all things to God you plead a projected absence of two months as a sufficient excuse for discontinuing the discussion! Can it be possible that you fully realize the awful responsibility to which you so frequently refer? Are you sure that you could stand before the judge of quick and dead, and say,

"I embraced every favorable opportunity to convert the Universalists from the error of their ways?" But I will not enlarge on this subject. Your own sense of religious obligation will haunt you with the reflection, that you have failed in the performance of your solemn duty as an anointed servant of the Most High God.

You concede that I have the advantage of you on the score of politeness. You are right—and I feel happy in being enabled to inform you, that the advantage referred to is given to me by the doctrine I profess. You are my brother.—As such I love you. I behold in you an heir of immortal blessedness. I confidently expect to meet you in a world of holiness, there to embrace you in the fulness of love divine. You and I will there behold and adore the glories of the Lamb that was slain, and mingle our praises with the hallelujahs of the redeemed of the Lord. The thought is ineffably glorious and sublime! We have one Father and one Redeemer—and why should I treat you otherwise than as a brother?

I am sorry that you thought proper to say, in your closing letter, that you "have personally known but a very few Universalists who were persons of good moral character." I might say, with equal propriety, that I have personally known but a very few Presbyterians who were persons of good moral character. The truth is, your personal acquaintance with Universalists is as limited as is mine with the Presbyterians; and unbiassed readers will at once perceive the impropriety of impliedly denouncing an entire denomination of Christians, on the ground of a personal acquaintance with a few of its members. Besides: the question at issue has been, not what is the general moral character of either Universalists or Partialists, but "Does the Bible teach the doctrine of endless punishment?" I am sensible that Universalists are not a whit better than they ought to be; and I suppose you might safely say as much of the Presbyterians. But when we are investigating a question pertaining to doctrinal truth, the topic of relative moral character is irrelevant to the point in debate.

I cordially unite in your expression of satisfaction that our controversy should close without any unfriendly personal litigation.

In closing this communication, I desire to mention that I propose to continue this discussion in a series of letters addressed to you, as heretofore. My object in so doing is, to present my Scriptural arguments in proof of the final holiness and happiness of all mankind. I am perfectly satisfied that the arguments to be thus adduced, will be of an incontrovertible character; and this consideration gives me some encouragement to hope that you will yet be induced to take up the cross, and become an efficient advocate of "the faith once delivered to the saints." Affectionately Yours,

ABEL C. THOMAS.

A WORD IN SEASON.

The period is now at hand, in which merchants from various sections of the country, are visiting New-York, for their spring purchases. Any of our subscribers, having business to transact with this office, either in payment of subscriptions, or in the purchase of Books and Pamphlets, will find it a favorable time to accomplish their purpose. In regard to Books, it will be especially convenient, for in all cases these can be packed with the goods of the merchant and thus go without the risk of losing small packages.

We hope friends will avail themselves of these opportunities to get our works scattered abroad. We have a good supply, and quite a variety, of Pamphlets, which come low, and which will be likely to do a great deal of good, (if put in circulation,) by leading men to reflection, and inducing them to investigate the claims of Universalism. We keep also, a general assortment of Universalist Books, wholesale and retail.

We would suggest the propriety of a few friends, (in each place where our books are not regularly kept,) associating together and making up a small Bill of Books and Pamphlets. It can be but a small tax individually, even if they do not dispose of one: but there are few places in which a small Bill might not be disposed of in a very short time, rough a little pains.

We should remember that every book, pamphlet, or paper is put in circulation is a powerful though silent preacher of our faith. And we should remember, too, for our encouragement, that in every thing of this kind which we circulate, we have altogether the advantage of our orthodox rivals. We can carry them joyful tidings—they can only claim sad tidings. We can plead with men by the merits of God, the joys of heaven, by the all-subduing influ-

ence of love in its boundlessness and purity—they can only drive men by the wrath of God, by the fear of hell and the devil, and by portraying to them a being of infinite malignity. We can draw every motive for obedience to God, and love to man, from above—they only from beneath. How vast the difference! Let us then be grateful to him who has imparted wisdom to us to choose that better part, and let us avail ourselves of its advantages.

P.

DIFFICULTIES OF ENDLESS MISERY.

The course of Lectures, by Br. Sawyer, on the Difficulties in the doctrine of Endless Misery, were commenced as noticed in our last on Monday evening, 15th inst. Mr. Slocum followed immediately in reply, under the same regulations, or arrangements, as Br. Sawyer replied to him in the previous course, on the Difficulties of Universalism. The second lecture is to be given this, (Wednesday 18th,) evening. The course will consist of seven, and will probably be completed during the present and next week. Notice, however, will be given of the evenings on which it will be continued next week, from the Desks of the Orchard-st. and Greenwich Churches, on Sunday the 22d inst.

We would not in the remotest degree forestall public feeling. We wish every one, who can make it convenient, to be present and hear and judge for himself. A conclusion founded upon any other position is not worth a groat. And if there is even one professed Universalist, with whom the difficulties in the doctrine of endless misery can be done away, and he be made happier in believing in the eternal misery of a great proportion of mankind, than in their final holiness and happiness, we ought not to object, for our faith assumes to regard the happiness of others, as well as our own. Whatever supposed enjoyment our opponents may derive here in their partial reflections, we believe them deceived, and feel assured that the period will come when they will become sensible of it—when they will find that they have squandered their substance in a strange land, and will be constrained, like the Prodigal, to exclaim in the sincerity of their hearts, "I will arise and go unto my Father," &c.—when they will meet that father with open arms, ready and rejoiced to receive them, and when they will see as they are seen, and know even as they are known.

We may remark for the gratification of friends abroad that the Discussion opened with an equal, if not an increased degree, of that candor which characterized the previous course. And we have no doubt that the individuals engaged, that it will continue thus throughout.

P.

DESTRUCTION OF ORGANS.

We receive by the Southern Evangelist, that among the Organs destroyed at the fire in Mr. H. Erbon's Organ Manufactory, in this city a few weeks since, there was one nearly completed for the new Universalist Church in Montgomery, Alabama.

In a recent conversation with Mr. Erbon, we are informed that he had four organs about completed, at the time of the fire, viz. one for the Unitarian Church, Savannah, Ga.; one for an Episcopal Church, in Roxbury, Mass.; the one for Montgomery, and one for the Moravian Church in this city; the whole amounting to \$3,360. Mr. Erbon also manufactured the Organ which was burnt at Charleston, S. C. the largest in America, and which cost \$4,500; likewise the one burnt in the Baltimore Athenæum, cost \$2,000, making in all \$11,850 of his own manufacture which have been destroyed by fire since the first of Jan. last. A most singular fatality, truly.

We understand that he has another nearly completed for the Church in Montgomery. The Organ in the Orchard-street Church, which is an excellent one of the size, is from Mr. Erbon's establishment. His Factory is situated in Centre, head of Canal-st.

P.

THE INFLUENCE OF DOCTRINE.

We are frequently told that the doctrine of Universalism will have a bad influence on society. If it should prevail, it is said, and the fear of endless misery should be taken away, mankind would riot in evil. This world then, is indeed a dreadful world—it falls far below our conceptions of it, if nothing but the fear of endless hell torments keeps it from plunging into evil. We do not believe it. And one fact that demonstrates the falsity of the proposition is, that the world was the deepest in wickedness when the doctrine of endless hell torments was hardly

disputed by a single individual of the church of Christ.

Christian, we have one question for you to answer. Would not all your high hopes be realized, would not your most fervent prayer be answered, if all men were brought to love God with the whole soul? Yes, O yes, you answer. Stand then at this point, as one from which you will never swerve. But how will you bring men to love God? We know that the beloved apostle said, "we love him because he first loved us," thereby showing that a knowledge of God's love to man is the cause of man's love to God; but we will say nothing about that now. Do you think that the preaching of the doctrine of endless misery ever made one soul love God? It is impossible. No man can say, I love God because he will make me endlessly miserable, or I love God because he will make my wife, or my children, or my parents, my brothers and sisters, or any of my fellow-creatures endlessly miserable. It is impossible, utterly so, that men should love God for such a reason. Suppose we put this doctrine where Jesus certainly did not put it, we mean into connexion with the commandments, would it give the commandments increased force? Let us try. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," for God will torment his creatures unmercifully forever. "This is the first, and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself," for God will torment thy neighbor unmercifully forever. Would men be more likely to love God or to love their neighbor for such a reason? We may answer with the utmost certainty, No. Jesus gave men reasons why they should love God. "GOD LOVED THE WORLD," and gave his Son to die for it, all poor and sinful as it was. "God is rich in mercy," [not in wrath] and loved us with a "GREAT LOVE," even when we were dead in trespasses and sins. Blessed be his name. This is the doctrine that will make men love God. We will leave a part of this subject for another time.—Trumpet.

THE CONCERT.

We had the pleasure of attending the monthly Concert of the Mozart Sacred Music Society, at the Orchard-st. Church, on Tuesday evening last. Other engagements prevented an early attendance, the performances being about half through when we arrived; but from what we heard, we think the Society has made decided improvements since we last listened to them, 3 or 4 months since. We have only room to say we were much gratified.

P.

* * The friend, (or whom we have heretofore regarded a friend,) who advises us to place the matter he refers to, under our pillow, and to sleep upon it, is informed that the subject needeth not that deliberation. In circumstances so plainly developed, the free born mind cannot long hesitate. To be explicit—His communication is duly appreciated—we can view it in no other light than an insult to an honorable mind. His threats excite no feeling save that of pity for his extreme folly. He should have known us better than to address us after that manner. We need only add, that the commission he entrusted us with, was as speedily and as faithfully executed as possible.

P.

* * The letter with the \$5 inclosed, to which Br. McCune refers, has never reached this office, by which he will understand why the alteration to which he alludes was not made. We have barely room to note this now. Shall allude to his letter again next week.

Died,

In New-York, on the 13th inst. Mr. THOMAS HARRISON, aged 36 years.

Religious Notices.

Br. S. J. Hillyer will preach in Newark, Sunday, (to-morrow) 22d inst. Br. Hitchcock will preach in Newark, Sunday, the 29th inst.

Br. F. Hitchcock, will preach in Columbia, Morris county, N. J. Sunday, 22d inst. (to-morrow,) at Camptown, on Thursday evening, 26th inst. and at Middleville, Friday evening, the 27th inst.

Br. L. C. Marvin, will preach in Newark the 2d and 3d Sabbaths in April.

TRUST IN HEAVEN.

BY MARY ANN BROWN.

Trust in heaven! when o'er thy path,
Clouds and tempests come in wrath;
When thy grief oppresseth thee,
When obscured thy prospects be,
When around thee mists are driven,
Heed them not, but trust in heaven!

Trust in heaven! when morning lifts
Up her head and casts her gifts:
Light and dew, upon the earth,
When she brings the blossoms forth,
Till shall shine the stars of even,
For a safeguard trust in heaven!

Trust in heaven! when there afar,
Burneth many a radiant star;
Canst thou doubt when thus their light
Gleams unshadowed through the night,
That protection may be given
To thy pillow?—trust in heaven!

Trust in heaven! when one by one,
The sweet waves of hope glide on,
Leaving thee a wreck at last,
On the shore whence they have passed;
Though thy heart is wring and riven,
Still forever trust in heaven!

Trust in heaven! when from its way,
Those thou lovest go astray;
Strive, still strive to win them back,
To its straight but thornless track;
And that truth may soon be given
To their spirits—trust in heaven!

Trust in heaven! it shall not fail,
When the darkest grief prevails,
And when death at length shall come,
When around thee spreads his gloom,
Pray that thou may'st be forgiven,
Place thy dearest hopes in heaven!

THE ALLEGHANIES.

We continue selections from the recent work of Mr. Hoffman, "*Winter in the West*," to which we alluded in our last. His work is rich in description. The following may serve as a sample. It describes a view from the summit of one of the Alleghanies, and cannot fail we think to interest some of our readers.

It was about an hour before sunset that we commenced ascending a mountain ridge, whose deep blue outline, visible for many a long mile before we reached the base, might be mistaken in the distance for the loftier rampart of which it is only the outpost. The elevation, which showed afar off like a straight line along the horizon, became broken in appearance as the eye, at a nearer view, measured its ragged eminences; but it was not till we were winding up a broad hollow, scooped out of the hill-side, and through which the beams of the declining sun played upon the fields and farm-houses beyond, that the true character of the adjacent region opened upon us. The ridge we were ascending still rose like a huge wall before us, but the peaks, which had seemed to lean against the clear October sky, like loftier summits of the same elevation, now stood apart from the frowning barrier, towering up each from its own base—the bastions of the vast rampart we were scaling. Each step of our ascent seemed to bring out some new beauty, as, at the successive turns of the road, the view eastward was widened or contracted by the wooded glen up which it led. But all of these charming glimpses, though any of them would have made a fine cabinet picture, were forgotten in the varied prospect that opened upon us at the summit of the ridge. Behind, towards the east, evening seemed almost to have closed in upon the hamlet from which we had commenced our ascent, at the base of the mountain; but beyond its deepening shadow, the warm sunset smiled over a thousand orchards and cultivated fields, dotted with farm-houses, and relieved by patches of woodland, whose gorgeous autumnal tints made them show like the flower-beds of one broad garden. Southwardly, the sweeping upland which here heaved at once from the arable grounds beneath us, while it swelled higher, rose less suddenly from the plain. At one point the

brown fields seemed to be climbing its slopes, while here and there a smooth meadow ran like the frith of a sea within its yawning glens; and now again peak after peak of this part of the range could be traced for leagues away, till the last blue summit melted into the sky, and was finally lost in the mellow distance. Such, while our horses' heads were turned to the north-west, was the rich and varied view behind us—the prospect from the Catskills is the only one I can recollect that rivals it in magnificence. But another scene, more striking, though not so imposing, was also at hand,—a ridge like that we had just crossed rose before us; but beneath our very feet, and apparently so near that it seemed as if one might drop a stone into its bosom, lay one of the loveliest little valleys that the sun ever shone into. It was not a mile in width, beautifully cultivated, and with one small village reposing in its very centre; the southern extremity seemed to wind among the lofty hills I have already attempted to describe but its confines towards the north were at once determined by a cluster of highlands, whose unequal summits waived boldly forth in the purple light of evening. The sun, which had now withdrawn his beams from the scene behind us, still lingered near this lovely spot, and his last glances, before they reached the hill-side we were descending, flashed upon the windows of the village church, and, creeping unwillingly up its spire, touched with glory the gilded vane; then from the sweeping cone of a pine above us, smiling wistfully back on the landscape he was leaving, yielded it at last to coming night.

TENDENCY TO MELANCHOLY—Extract.

BY TIMOTHY FLINT.

A being endowed with such intense emotions as man; and so placed, as to have them so strongly called forth by the relations he contracts; so much in the dark in regard to his origin, his end and every thing about him, conscious, that he must shortly leave home, all that he loves, the view of the earth and the sky, and that body, which long habit has taught him to consider as himself, to moulder back to the soil, should naturally be expected to have this tendency to melancholy. Beautifully said the fabulist, 'that he who formed us, moistened the clay of our structure not with water but tears.' The natural expression of the human countenance in sleep is shaded with a slight veil of melancholy. It has been observed, that the national music of all people, and, more especially, of the uncivilized tribes, is on a key of melancholy. Most of the voices of the animal tribes are of this cast. The strain of the nightingale is the deepest expression of this sentiment. Religion should be the grand re-agent, in bringing light and cheerfulness to a universe of sadness and death, by presenting new views of that universe, its author, his beneficence, and the ultimate hope of the soul.

'See truth, love, and mercy in triumph descending
And nature all glowing in Eden's first bloom;
On the cold cheek of death, smiles and roses are blending
And beauty immortal awakes from the tomb.'

SOCIAL JOYS—An Extract.

• • • • • The day is over.—
Labor is past. Business is done. You are no more upon an arena where your wits are ever sharpened to take advantage of all you meet.—Your heart changes from bargain-making and distrust to friendship, kindness, courtesy and joy. The circle of which you are one, is a select group of kindred souls drawn together by congenial sympathies and situations. This is companionship: Mind comes in contact with mind, and heart with heart, not in discord such as rings from the meeting of miscellaneous crowds in the harsh daylight conflicts of life, when all the good of the human character too often lies idle

and concealed, and all the evil is distilled from its secret avenues, and brought out on the surface by an unnatural pressure of grovelling interests and vicious passions, consequent upon an artificial state of society; but in harmony, where each is inclined to do the most he can to be happy himself, and to promote happiness in others. These hours in the labors of life remind one of the pauses made during a long, fatiguing, dusty journey for purposes of rest and refreshment.—*New-York Mirror.*

PROPOSALS

For publishing the Fourteenth Volume of the Religious Inquirer and Gospel Anchor.

This publication is one of the oldest periodicals connected with the denomination of Universalists. It has long been a messenger of peace and glad tidings to the children of men. It was commenced with a small patronage, continued for some time at a pecuniary sacrifice—has made its way through 'good report and through evil,' through the various changes and fluctuations incident to such publications, and has been sustained to the present time. And it can hardly be presumed that those who have heretofore been its friends and patrons will, at this advanced stage of its existence, suffer it to discontinue for want of support.

The Inquirer and Anchor will be devoted, as heretofore, to the exposition, defence and promulgation of the Christian Religion in its primitive purity; and especially that part of it which develops the final holiness and happiness of all intelligent beings, and the great duty they owe to God, themselves, and their fellow creatures. It will contain Sermons and Essays on various subjects; Illustrations of Scripture; Religious Intelligence; Hymeneal and Obituary notices; Poetry and Miscellany. Articles from opposers, as well as friends, and discussions of the great question of universal reconciliation, will be admitted into its columns, if written in the spirit of the gospel.

It will be the zealous advocate of religious freedom, and the uncompromising enemy of intolerance, bigotry and superstition. In fine, it will be steadily devoted to the inculcation and advancement of truth, virtue and piety, in opposition to error, vice and impiety.

The favors of many valuable correspondents, whose contributions have heretofore enriched its columns, will be secured; and no pains will be spared to present a pleasing variety of useful matter, and combine instruction with delight.

The typographical execution of the 14th volume will be materially improved, and of course its expense considerably increased. The proprietors therefore expect, as they intend to merit, and must rely upon, the increased exertions of their patrons to extend the circulation of the paper so as to meet the expense. They trust that they shall have an increased list of prompt paying subscribers.

CONDITIONS.—The Inquirer and Anchor will be published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, (commencing on the first in April,) on a Royal sheet of fine white paper, in a quarto form, with new type, at \$2.00 per annum. \$1.50, if paid in advance, or within four months from the time of subscribing. Agents and companies who become responsible for nine copies, shall be allowed the tenth gratis, and so in proportion for a larger number. Letters must be addressed, free of expense, to the Editors, either at Albany, N. Y. or Hartford, Ct.

Universalist clergymen, post-masters and responsible men, friendly to the cause and to the paper, are respectfully requested to act as Agents in extending its circulation and usefulness. Names of new subscribers should be returned before the first of April 1835.